THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There is no wealth but life: life, including all its powers of love, of joy, and of admiration. That man is richest who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."—J. RUSKIN.

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THE GODHEAD.

THE doctrine of the Godhead as held by the Latter-day Saints is a common subject of ridicule. It is represented as pagan. This is not true. It is scriptural. Whatever the scriptures teach about the Godhead is "Mormon" doctrine on that subject, and whatever the scriptures do not teach we repudiate. That is the true status of the case.

As for the charge of "paganism," that is both puerile and arbitrary. It is just as pertinent to say that the Christian idea of the Godhead is "paganism." In fact, those of the Mosaic faith and the Mohammedans might just as well call the trinitarian doctrine paganism. But that does not prove anything. Even paganism, in its various systems of philosophy or theology may have contained some truth, since God "left not Himself without witness." The only question that concerns us is, What do the scriptures teach? What has God revealed about Himself for the instruction of His children? And on those questions the Latter-day Saints are far more likely to have the truth than any of those who read the scriptures through a thick veil of prejudice.

Those who regard the doctrine of the Latter-day Saints on the Godhead as absurd, or crass, or perhaps blasphemous, should stop and reflect on the fact that the doctrines preached by Jesus and His followers were so characterized by the learned and zealous rabbis of their age. Jesus was pronounced a blasphemer "because that thou, being a man, maketh thyself God." In vain did He refer to the scriptures: "Is it not written in your Law, I said,

ye are gods? If he called them gods, unto whom the word of God came [that is to say, the prophets], and the scriptures cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" In vain, we say, did Jesus quote the scriptures to refute the charge of blasphemy. He was condemned to death on that very charge. And the gospel His apostles preached was not received with greater favor. It was to the Jews "a stumbling block," and to the Greeks "foolishness."

And from a mere human point of view, what could their opinion be? Both Hebrew and Gentile philosophers, especially the latter, at that time pictured God as the all-perfect, all-pervading divine nature, a supreme reason, the source of all being, truth, excellence, and beauty. Aristotle imagined a God without plurality and without parts, free from matter, contingency, change, and development; the eternal unmoved mover, whose essence is pure energy; absolute spirit, self-thinking reason. And now some unlearned Galileans, fishermen without philosophical education, proclaimed Jesus, an obscure Hebrew teacher executed by Roman sanction as a disturber of the peace, God of the heavens and the earth. What could the answer of philosophy be to such a claim?

These Galileans boldly told the world that the Crucified lived, and that men, in order to obtain salvation, must believe in Him, trust in Him—an executed malefactor! And to make this claim appear still more preposterous, the most absurd stories were circulated and believed about the followers of Jesus. They were represented as superstitious and immoral. Their meetings were said to be secret because their practices did not bear the light of day. Among the stories that obtained currency were some to the effect that the Christians practised incest and ate the flesh and drank the blood of infants. What could the world say of a religion about which such impressions were created by the adversaries?

Let those who stand ready to condemn "Mormonism" for its conception of the Godhead reflect on these facts, and they will understand that the absurdity, the crass conception, the blasphemy, are inherent, not in that conception, but in the ignorance of the criticism.

The "Mormon" idea of the Godhead is that taught in the scriptures. It is the embodiment of the doctrine of the Fatherhood of God, as revealed through the Son. The Latter-day Saints believe every inspired word of the scriptures concerning God and the way of salvation—no more, no less.

In this connection we take the liberty of quoting the following from an article by the First Presidency of the Church, which appeared in a recent number of the *Improvement Era*. An explanation was asked of the following in the Pearl of Great Price:

"And I have a work for thee, Moses, my son; and thou art in

the similitude of my Only Begotten; and mine Only Begotten is and shall be the Savior, for He is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all." (Moses 1:6.)

"The explanation given is:

"The words particularly debated are: 'But there is no God beside me.' They appear to be in conflict with many other statements in scripture, both ancient and modern, but are not out of harmony with them when properly understood.

"Moses was reared in an atmosphere of idolatry. There were numerous deities among the Egyptians. In commencing the work which the Lord said He had for Moses to do, it was necessary to centre his mind and faith upon God the Eternal Father as the only Being to worship. Therefore, the words now under consideration, or rather those that were actually spoken to Moses, of which these are a translation, were made emphatic, not only as to the false gods of the times but delusive spirits, of whom Satan was the chief and who tried to pass himself off to Moses as a divine object of worship, as narrated in the same chapter. (Verses 12-25.)

"This was repeated in substance, and for the same reasons, in the first of the Ten Commandments: 'Thou shalt have no other gods before me,'—that is, beside me, above me, or equal to me, or to be an object of worship. (Exodus 20:2-5.) Or as Paul put it: 'For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' (I. Cor. 8:5-6.)

"It should be remembered that it was Christ before He was in the flesh who gave the law and the commandments to Moses, and who spoke for the Father, as He explained to the Nephites when He appeared to them after His resurrection. (III. Nephi 15:5.) He 'was in the beginning with God and was God,' according to John 1:1. The Father was represented by Him and He acted and spoke for the Father, in the creation and from that time forward in all the Divine dispensations. Angels also, under Him, have been appointed to speak for God, being so authorized and empowered. (See Ex. 23:20, 21.) But the sole object of worship, God the Eternal Father, stands supreme and alone, and it is in the name of the Only Begotten that we thus approach Him, as Christ taught always. 'God standeth in the congregation of the mighty; He judgeth among the gods.' (Psalms 82:16.) Jesus quoted this and did not dispute it. (John 10:34-6.) All the perfected beings who are rightly called gods, being like the Savior, possessed of 'the fullness of the Godhead bodily,' are ONE, just as the Father and the Son and the Holy Ghost are one.

"There are questions relating to doctrine and principle that are proper subjects for class discussion, when that is conducted for the

purpose of gaining information. There are topics, however, that are of no particular moment, or on which no definite conclusion can be authoritatively reached, and these ought to be avoided, as a waste of time and a cause of endless dispute. Let the light shine and be sought for in faith, but let contention have no place among the Latter-day Saints!

"JOSEPH F. SMITH,
"ANTHON H. LUND,
"CHARLES W. PENROSE,
"First Presidency."

We commend this statement and other authorized statements of faith, such as may be found in the excellent works of President Charles W. Penrose, President B. H. Roberts, Dr. James E. Talmage, and other reliable authors, to those who take an interest in what the Latter-day Saints believe.—*Deseret News.*

KNOWLEDGE NECESSARY TO SALVATION.

THE Son of God having bought us with a price, it becomes His right to say what we must do in order to reap the full benefits of His atonement. Indeed, salvation is predicated upon obedience to His eternal laws. "Being made perfect, he became the author of eternal salvation to them that obey him." (Heb. 5: 9.) We gain salvation by conforming our lives and actions to the decrees of the great Law-giver. But we must gain a knowledge of His eternal laws before it is possible for us to obey them; hence, "a man is saved no faster than he gains knowledge of the things of God."

The great question then is: How can we gain the necessary knowledge? Paul, in his first epistle to the Corinthians, has the answer to this momentous question. He says, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Thus we gain the knowledge that is necessary to save us in the kingdom of God through the administration of the Spirit. To say that "a man is saved no faster than he gains knowledge of the things of God" is equal to saying, "Except a man be born * * * of the Spirit he cannot enter the kingdom of God." (John 3:5.)

The Holy Ghost is our Divine teacher and guide to salvation. The Savior, in explaining the powers of that Divine Spirit, said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Again, He said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that

the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (John 16: 13-15.)

It will be noted that there are four methods employed by the Holy Ghost "to make us wise unto salvation": (1) "He shall teach you all things" or "guide you into all truth"; (2) He shall "bring all things to our remembrance" whatsoever we have been taught concerning the gospel of Christ; (3) "He will show you things to come"; (4) He shall take of the things of God and show them unto us. Since the saints are in possession of this Divine teacher, we may more fully appreciate the Apostle John's epistle to them. He says, "But ye have an unction from the Holy One, and ye know all things. * * * But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but the same anointing teacheth you all things." (I. John 2: 20-27.) As the knowledge and faith of the saints are increased by the teachings of the Holy Ghost, their capacity to obey God's will and to work righteousness is increased.

Blessed are they who become the possessors of this gift of God! This blessing is within the reach of all. As the blind beggar received his sight through obedience to the commandment of the Redeemer (John 9), so we receive our spiritual sight or knowledge through obedience to His laws. After Peter and the other apostles had been delivered from the common prison at Jerusalem by an angel, Peter testified before the council and high priest that Jesus, whom they had crucified, had been raised from the dead by the power of God; then he added, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 32.) From this it is clear that the Divine teacher is only given to those who obey God. This blessing cannot be obtained by merely asking, neither can it be bought with money. We read of one, Simon, who coveted the power possessed by the apostles; "He offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." (Acts 8: 18-21.)

According to the Divine plan, the reception of the Holy Ghost follows obedience to the principles and ordinances of the gospel. In writing to the saints at Corinth, who had received the Holy Ghost, Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you." (I. Cor. 6: 19.) And again he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I. Cor. 3: 16, 17.) Since the Holy Ghost dwelleth not in an unholy temple, our bodies must be cleansed,

through faith in Christ, sincere repentance of all sins, and baptism for the remission of them, that they may be made fit dwelling places for the Holy Ghost. It was only by complying with these several principles that the saints of old received the baptism of the Spirit. Indeed, the promise of this blessing was on condition of obedience to these principles. In proof of this statement, I call your attention to the first proclamation of the gospel after the ascension of Christ. On the day of Pentecost Peter, preaching under the inspiration of the Holy Ghost, convinced thousands that Jesus, whom they had crucified, was both Lord and Christ. Then he commanded them to "repent, and be baptized in the name of Jesus Christ for the remission of sins," adding, "and ye shall receive the gift of the Holy Ghost." (Acts 2: 37-39.) After the conversion of the people of Samaria, the same order was observed. Philip went down to Samaria, and preached Christ unto them, which they believed; they repented of their sins and were baptized. Then Peter and John, who were at Jerusalem, came down and conferred the Holy Ghost upon them by the laying on of hands. (Acts 8.) As Naaman, captain of the host of the king of Syria, was cleansed of his physical pollution by submission to the commandment of God (II. Kings 5), so we are cleansed of our iniquities and our bodies are made a fit abode for the Spirit of God by obedience to His commandments.

By living in strict accordance with the light that we already possess, we gain a greater knowledge of the truth; "For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." (Isa. 28:10.) As this spiritual guide or Holy Ghost is bestowed through obedience, so it is withdrawn through disobedience. "Man is saved no faster than he gains knowledge," and knowledge of God comes directly through the Holy Ghost; hence, he who so grieves the Spirit of God that it ceases to strive with him, cuts off all means of gaining knowledge of the things of God, which is to cut off all means of salvation. This adds light to the following passage of scripture: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 31, 32.) Also: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark 3: 29.)

The fundamental purpose of our earthly probation is to fit and prepare ourselves for the hereafter. The knowledge we gain here will arise with us in the resurrected state. All will be rewarded according to their degree of development and their capacity to fill positions in the future state.

London. M. H. KIRK.

THE MOLDING OF CHARACTER.

THERE is nothing truly great in the world but man, and nothing great in man but the unseen something that he calls his soul. The thing that makes man great is something that can not be thrown into a scale and weighed by the pound. There shall come a time when the keepers of man's physical temple shall tremble; when his shattered shell shall crumble and his days on earth be numbered, "for the things which are seen are temporal, but the things which are not seen are eternal." The man who gave utterance to the truths of the text is no narrow-minded fanatic. He sums up in a few masterful phrases the strain and tumult of life's struggle. He gives to the world a creed of life to be lived by those who recognize God and are seeking a more enduring realm than that of sense and sight.

The great outcome of a man's life is not a title to gold and acres. It is character which he acquires and carries with him. If the unseen is eternal, then with reference to man his greatest concern ought to be for the culture and formation of his character. The same man who declared the truth of this lesson said also, "Let every man take heed how he buildeth." Genius alone will not make a man great. His character is most symmetrical whose head and heart are in equipoise. What we need is not less intellect and more heart, but more of both.

"Let knowledge grow from more to more,
But more of knowledge in us dwell,
That mind and heart according well
May make one music as before,
But vaster."

In this age of Shylock exactness we have come to place a commercial value on culture, and have made of men's brains a marketable commodity. But wisdom does not consist alone in shelved facts which can be sold by the yard to the customer. One may be skilled in the realms of learning and yet have missed that education of the heart, that discipline of character, which makes him a full-orbed man in the sight of God. The symmetrically developed man is the one with both sight and insight. He knows that wisdom and philosophy are understanding, but he knows also that neither will meet the requirements of human nature, nor satisfy the longings of the human soul.

Study books, study science, study philosophy, study nature, study man, study God, but keep before you the truth that the seen is the temporal but the unseen eternal.—SELECTED.

IF you would gain mankind, the best way is to appear to love them; and the best way of appearing to love them is to love them in reality.—JEREMY BENTHAM.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, JULY 4, 1912.

EDITORIAL.

MORE ANTI-"MORMON" DEMONSTRATIONS IN SUNDERLAND.

THE anti-"Mormons" of Sunderland are evidently dissatisfied with the recent course of events. They held a "mass meeting" in the Victoria Hall on Monday evening, June 24th, 1912. It was presided over by Lieut.-Col. Challoner, a Justice of the Peace in that district. He appears to have been the principal speaker, as we see by the report that a member of the audience was under the necessity of suggesting that he give someone else a chance to speak, he having already occupied three-quarters of an hour. He apparently allowed his zeal to get the better of his judgment, with the result that he made many wild and reckless statements, some of which are manifestly misleading. His speech was a most remarkable one for a Justice of the Peace to make. It might be expected that one occupying his position would have some adequate conception of the constitutional laws of the land, and some reasonable regard for the principles of religious liberty. But his speech in the Victoria Hall gives no indication of such things.

Colonel Challoner is evidently "a law unto himself," and he cannot see why the people of Sunderland should not all be the same. Referring to the recent disorderly scenes, in connection with the meetings of the Latter-day Saints, he assigned as a justifying reason, "Did not the town declare a few weeks ago with only one dissentient that it would not have these people?" Now, the town of Sunderland as such made no such declaration. There are several people in the town who believe in the teachings of the Latter-day Saints—who know that they have the true gospel of Christ and the authority to preach it. These people have as good a right, according to the law of the land, to belong to that Church as Colonel Challoner has to belong to any other. They have a perfect right to worship God according to the dictates of their conscience, provided they violate no law and do not encroach upon the rights of others. That is what the Latter-day Saints have been doing and what they will continue to do. Does not the Colonel, therefore, go beyond the truth when he says that "the town and everybody" would not have the teachings of the Latter-day Saints among them? He and the anti-"Mormons" of Sunderland are certainly not "the town and everybody." As already stated, there are people in the town who believe in the teachings of the

Latter-day Saints, and there are others who desire to learn concerning them. The constitution of this country guarantees religious liberty to all, and it cannot be suspended at the demand of Colonel Challoner.

The Colonel ridiculed the idea that the Latter-day Saint missionaries are "law-abiding." In the course of his remarks he said: "If they preached polygamy, as anti-'Mormons' in Sunderland had heard them do, he could not call them law-abiding." If by these words it was intended to be conveyed that any anti-"Mormon" in Sunderland had heard the Latter-day Saint elders preaching polygamy during recent years, then they are false and misleading. They are not teaching polygamy, either publicly or privately, or doing anything that is contrary to the law of the land. They are law-abiding in the fullest and best sense of the word. Their mission is to preach the gospel of Christ, as it has been restored to the earth in these days, to call the people to repentance, and to urge them to receive and obey the commandments of God. The suggestion that those who were fined for stone-throwing and damaging the property of the Latter-day Saints are "suffering for righteousness sake" shows that the speaker's ideas of "righteousness" are as defective as his conception of religious liberty. They are worthy of the Dark Ages, but are entirely at variance with the true spirit of Christianity.

Mr. G. H. Potter, described as an ex-"Mormon" from Utah, had been announced as the star attraction. He made a desperate effort, with the scanty material at his disposal, to say what was expected of him. Here is the estimate he gave of himself: "I had been above the average convert and was a big pot in the 'Mormon' ranks." Those who know the man will readily admit that this is clearly a case of "exaggerated ego." They will also recognize that the utterances of a man whose words are clearly at such variance with the facts in this instance are not to be relied upon when he assails the character of those from whom he has for any reason become estranged.

The *Sunderland Daily Echo*, which throughout this agitation has manifested a commendable spirit of fairness, has a very pertinent editorial concerning the Victoria Hall meeting in its issue of June 25th, 1912. It is as follows:

"Order!" The Anti-"Mormon" Campaign.

Sunderland is being treated at present to a display of rancorous feeling that must be regarded as dangerous to the community and utterly discreditable to the town. The agitation against the "Mormon" missionaries now in our midst is being conducted with the minimum of common sense and the maximum of foolish assumption, even to the point of taking it for granted that one section of the population has a right to order another section to quit the borough, although the authorities know of no legal reason why the exodus should occur. A more absurdly irrational preten-

sion was never set up by men "presumably sane and certainly at large," to use the late Lord Randolph Churchill's well-known phrase. Of the meeting in the Victoria Hall last night we must say that it was, in our judgment, calculated only to incite to a repetition of the scandalous disorder that dishonoured a recent Sunday, and it is the clear duty of the Watch Committee to take precautions against any further outbreaks of rowdyism. The question, as we have previously pointed out, is purely one of legality. If the "Mormons" break the law, either by act or speech, they can be punished, but if they respect the law they are as clearly entitled to protection as any of the people who arrogantly order them to quit the town. Of the ex-"Mormon" who addressed the gathering we know nothing, He may have been what he says he was, but in any case he represents supply and demand, like the apocryphal "ex-nuns" and "ex-monks," when spasms of insensate religious rancour have come upon communities. But when the ex-"Mormon" told the audience that if they "did not take the law into their own hands" the "Mormons" would be likely to stay in Sunderland, he was urging the rowdy elements of the population to lawless action. That is quite clear.

Of Colonel Challoner's attack upon the *Echo* it is unnecessary to say much. His criticisms were pointless and confused, and it is sufficient for us, desiring only to see the peace preserved, to commend some of the utterances by speakers last night to the local authorities responsible for the maintenance of law and order. "There are some reproaches," says Rochefoucault, which form a commendation, and some praises which are in fact a slander," and this dictum may be applied to much that has been said by the anti-"Mormons" of the more aggressive type. Speakers of this kind may please themselves as to the views they may elect to entertain as to what "Mormons" teach or practise, but they have no legal right to intimidate people who respect the law. And not only are the American visitors, so far as anyone knows, scrupulously observing legality in their movements, but we are bound to say that they are giving a good example of quiet dignity under severe provocation. This fact is recognized by all thoughtful and right-minded people, even though, like ourselves, they have no shadow of sympathy with "Mormonism" as a form of religion. And if the active agitators in this case had ordinary powers of perception and sense of proportion they would know that their conduct has been and is winning sympathy of a purely human sort for the victims of terrorism, and that this sympathy may tend to help the missionaries greatly in their endeavours to win converts. The threats made last night that the scandalous acts of the wilder anti-"Mormons" would continue as long as the American visitors remained in the town are, of course, a direct intimation to the police of what must be dealt with by them, and as it is not the desire of the public that Sunderland shall continue to be disgraced, the intimation should be seriously pondered by the Watch Committee.

Since writing the above we learn that another anti-"Mormon" meeting was held in the Alexandra Hall, Sunderland, on Thursday evening, June 27th, 1912. Lieut.-Col. Challoner again presided, and his remarks were even more reckless than before. The meeting was "for men only," and little that was said would rise even to the dignity of the "Revelations of Maria Monk." The "revela-

tions" were withheld from the press, for the very good reason that they would not bear the light of investigation. While these people, who know absolutely nothing about the Latter-day Saints and their teachings, except through the medium of anti-"Mormon" literature, are endeavoring to mislead and poison the public mind against them, honorable and representative men of this and other nations, who have visited and dwelt in Utah, have borne willing and conclusive testimony to their true character. In our issue of last week we published a letter addressed to a London paper by Edw. H. Tripp, ex-Mayor Metropolitan Borough of Finsbury (London), who, to use his own words, has "been intimately acquainted with the 'Mormon' people for over twenty years," and who has spent a good deal of time in Salt Lake City, Ogden and other "Mormon" centres in the Utah valley. He says: "I have yet to meet the man who has a knowledge of the people and the country who is not disgusted with the unwarrantable attacks that are made upon them by prejudiced, bigotted people in this country, who know as much about Utah as I know about the North Pole."

Colonel Challoner, who, as already stated, is a local Justice of the Peace, made the following significant remarks: "The 'Mormons' had the chance of clearing out of the town in a peaceable manner. If they stayed they might be quite sure of this, that some accident would happen. He would not be responsible for it, because he should not be at the back of it." We offer no comment on these words. Their meaning is obvious. Messrs. G. H. Potter, E. Prior and John Dumbling also addressed the meeting, urging the people to expel the "Mormons" and threatening dire consequences if the elders did not leave Sunderland in the near future.

It is well to keep in mind the fact that no specific charge of any kind has been made against any of our elders in Sunderland, that they have violated no law, and that the entire agitation is the result of prejudice and misrepresentation.

H. I.

LIEUT.-COL. CHALLONER, J.P.

REFERRING to the remarks of the chairman of the anti-"Mormon" meeting in Alexandra Hall, the *Sunderland Daily Echo* of June 28th, 1912, has the following to say editorially:

Colonel Challoner, whose non-impressive feats of controversy at our expense we do not think it necessary to discuss, seems to be developing powers that must in his calmer moments amaze even himself. Last night, for instance, he said of the "Mormons": If they stayed they might be quite sure of this, that some accident would happen. He would not be responsible for it, because he should not be at the back of it." We suspect that the speaker meant that he would not be in the front of it, prudence forbidding. The plan is not new. There is a story of a Confederate officer in

the American Civil War who, seeing the foe approaching, said to his men: "Boys, the enemy is coming. He outnumbers us. Fire away every shot and then run, and as I am rather lame I'll just start now." Col. Challoner cannot in this case disassociate himself from responsibility as easily as he seems to imagine. He, a magistrate, presided at a meeting in the Victoria Hall, on Monday night, and made no protest when a speaker urged a promiscuous, excited crowd to take the law into their own hands, and when wild threats were made last night he sat composedly in the chair.

PRESIDENT CLAWSON ON THE CONTINENT.

President Rudger Clawson, who is traveling on the Continent, has already visited several of the conferences in Norway, and reports having excellent meetings. Writing from Narvik, under date June 22nd, 1912, he says:

Narvik is in the land of the midnight sun, but in order to reach this point one must travel some twelve hundred miles north of Christiania. As the journey is partly by land and partly by water, a pleasing variety of scenery greets the eye of the traveler, which as one proceeds to the north changes from rolling hills and green and fruitful fields to barren, rugged mountains. Nothing could well be more attractive than the beautiful fjords along the coast of Norway.

I met President Martin Christopherson of the Scandinavian Mission at Aarhus, June 13th, where we held a spirited meeting in the evening, followed by a Priesthood meeting of the elders, Conference President Peter Sorenson in charge. The Church owns a fine property at Aarhus, which is self-supporting and is much appreciated by the saints and the elders.

At Aalborg two meetings were held on the 14th in the beautiful meeting house owned by the Church, which is located in a desirable part of the city. The afternoon meeting was held for the benefit of the elders, and the evening session was thrown open to the public, being well attended.

We spent Sunday, the 16th, in the beautiful city of Christiania, and were there joined by President Andreas Petersen of the Swedish mission. Two interesting and instructive meetings were held, one in the afternoon and the other in the evening, the latter being largely attended. President C. M. Nielsen, of the Christiania conference, presided. On Monday we met in Priesthood meeting with the elders, when matters of a practical character pertaining to their work were considered.

President Nielsen has been exceptionally active since taking charge of the conference this spring. In connection with and in addition to his regular routine work he has delivered many lectures on various phases of the gospel, which have had a tendency to allay prejudice.

Accompanied by Presidents Christopherson and Petersen I left for Trondhjem, five hundred miles to the north, at three p.m. We passed over a beautiful country, arriving at Trondhjem June 19th, at eight a.m. This is one of the most ancient cities of Norway and now has a population of about 46,000. Its chief industry is ship-building. The kings of Norway are crowned at Trondhjem, a custom that has prevailed from the beginning. During the day we visited a church building, whose foundation stones were laid in the year 1000, but which has not been completed to this day. The finishing touches, it is anticipated, will be added in the year 1914. An immense amount of money has already been expended in its erection, going into the millions of dollars.

Here we held a meeting in the evening, President Fred. C. Micklesen of Trondhjem conference presiding. Presidents Petersen, Christopherson and myself were the speakers. A good spirit prevailed. Early in the afternoon a fine banquet was tendered the brethren and saints by Sister Lassen, and was served in the hall by the sisters of the branch.

President Christopherson returned to Copenhagen, while President Petersen and President Micklesen and wife accompanied me to Narvik, seven hundred miles distant. The whole journey was made by water, and the weather favoring, it was most delightful in all respects.

One thing that has strongly impressed me on this trip is the fact that the people of these northern countries are great meat eaters and coffee drinkers. I made note of a single meal served on our little boat, and I am therefore enabled to give the menu as follows: There were six kinds of meat, seven kinds of fish, fried eggs, three kinds of cheese, two kinds of bread, two kinds of crackers, butter, milk, tomatoes, coffee and various other kinds of drink. It must be said in truth that the meats alluded to were of the very finest quality. Of course the poor people of these lands do not have access to so great a variety of fine foods.

We reached Narvik on the 21st, at eight a.m., and much to our surprise found the weather exceptionally warm. Our meeting was held in the evening, commencing at 8:30, and closing at 10. At the moment of dismissing we experienced the strange sensation of having the sun shining through the window upon us.

After leaving the hall, President Petersen, Elder Hilbert Andersen and myself climbed the Narvik mountain to a height of 1,800 feet above sea level, where we obtained a splendid view of the midnight sun, for it was just twelve o'clock. The sun had passed over the heavens and had gone down and down until it reached the horizon, where it appeared to remain almost stationary for the space of an hour, and then it began to rise again. Paradoxical as it may seem, the setting of the sun simply meant the rising of the sun. The day went out in a blaze of light and the morrow was heralded with a blaze of light, and there was no darkness at

all. It is difficult to describe the sensation that creeps over one for the first time as he gazes upon the sun at midnight.

We retraced our steps and far down the mountain side and yet far above the city, we met President Micklesen and wife, Elder Johnson and a number of the saints, and at 1:30 a.m., in the full glare of the sun which was rapidly ascending the heavens, partook of a fine pic-nic. The spirit of sociability was present. We then descended the mountain, separated and retired to rest at 2:15 a.m., first carefully adjusting the blinds to secure as much darkness as possible in a city and country where there is no darkness.

From Narvik we will go to Sweden, leaving at six p.m. to-night, the 22nd.

RUDGER CLAWSON.

FROM THE MISSION FIELD.

Hyde Branch Relief Society.—Owing to a vacancy in the Presidency of the Relief Society, caused by the emigration of Sister M. E. Wood, the society has been re-organized as follows: Florence Allsop, president; Mary Eastwood, first counselor; Edith Holt, Sr., second counselor; Maud Thompson, secretary; Emmaline Cooper, treasurer; Retie Blake-Lobb and Elizabeth Cooper as teachers.

Elder Addresses Adult School at Retford.—President Alma L. Riggs, while visiting recently in that part of the Sheffield conference, was given an opportunity to speak to the adult school at Retford. His remarks were listened to with attention and made a good impression on those present. At the close a vote of thanks was rendered and an invitation to address the class again was extended.

Releases and Departures.—Elder Shirley P. Jones, of the British mission, has been honorably released and sailed for home June 22nd, per s.s. *Mauretania.* The following named missionaries have been honorably released and sailed for home June 27th, 1912, per s.s. *Corsican.* From Great Britain—John T. Hales, John H. Watkins, Ira N. Kendall, James H. Buck, J. E. Whittle, Samuel Smedley, Jr. From Switzerland and Germany—G. A. Laubengayer. From Scandinavia—Oluf J. Anderson, Kathinka Anderson, William H. Peterson. With the company were twenty-eight emigrants in charge of Elders John T. Hales, Oluf J. Anderson and Samuel Smedley, Jr.

The Opposition in Sunderland.—President J. Eugene Lichfield, writing under date of June 24th, 1912, reports that meetings are being held, as formerly, in that town, under adequate police protection. There is still considerable excitement, and meetings are being held in opposition to the Latter-day Saints. On the previous

day, Sunday, June 23rd, Mr. J. Dumbling, an anti-"Mormon" leader, accompanied by a brass band, marched past the meeting-house, just before the evening service, but the police would not let them stop. At the close of the service, which was well attended, the band returned, accompanied by a crowd numbering several thousands. The meeting, however, was not disturbed, and all present reached their homes in safety.

Arrivals.—The following named missionaries for Europe arrived June 28th, 1912, per s.s. *Victorian*: George B. Harding, Frank H. Eastmond, Provo, Utah; Daniel H. Elmer, Payson, Utah; Luther H. Haderlie, Freedom, Wyoming; Eric Adolph Cramer, Huntsville, Utah; John L. Nelson, Lorenzo, Idaho; Clarence E. Merrell, Brigham, Utah; Joseph R. Pendrey, Paris, Idaho; William L. Evans, Parowan, Utah; Joseph S. Morgan, Manassa, Colorado; Frank Zweifel, John U. Buehler, Midway, Utah; Joseph B. Tueller, Montpelier, Idaho; Peder W. Kjar, Roy P. Christensen, Thomas Henry Moray, Salt Lake City; Joseph Samuel Pehrson, Haden, Idaho; Adolph Peterson, Manti, Utah; Daniel Lamont Jensen, Spring City, Utah; Jesse H. Nielson, Lincoln, Idaho; Glenn S. Parkinson, Logan, Utah; Joseph Fiet, Roy, Utah.

Appointments.—The missionaries who arrived for the British mission June 28th, 1912, have been appointed to labor in the following conferences: George B. Harding, Hull; Daniel H. Elmer, Clarence E. Merrell, Bristol; Luther H. Haderlie, Birmingham; Frank H. Eastmond, Manchester; John L. Nelson, Joseph R. Pendrey, Norwich; William L. Evans, Nottingham; Joseph S. Morgan, Sheffield.

Baptisms.—A baptismal service was held at Dundee (Scottish conference), June 22nd, 1912, when one soul was added to the Church of Christ, Elder Sidney M. Beckstead officiating.

A baptismal service was held at the Corporation Baths, Carlisle (Newcastle conference), Thursday evening, June 27th, 1912, one soul being added to the fold of Christ, Elder P. H. Service officiating.

On Thursday evening, June 27th, 1912, a baptismal service was held at West Hartlepool (Newcastle conference), when one person was added to the fold of Christ. Elder Cyril Duffin officiated. Confirmed by Elder R. D. Bradshaw.

Successful Socials.—On Saturday, June 8th, 1912, a farewell party was held in Cobden Hall, Peachy Street, Nottingham (Nottingham conference), in honor of Elder Milton H. Love and Brother A. Noble, who will leave shortly for the land of Zion. A pleasant evening was spent and the saints and friends are to be commended for their hearty support.

On Monday night, June 8th, 1912, the sisters of the Relief Society turned their usual meeting over to social enjoyment in honor of Sister Mary E. Wood, who is leaving for Canada, to join her husband. The members of the Relief Society presented her with a beautiful hand-worked tray cloth, as a token of love and esteem, while the officers gave her an enlarged photo of the officers of the society. A very enjoyable time was spent.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON X.—PAUL'S FIRST MISSIONARY JOURNEY. From Antioch (Syria) to Antioch (Pisidia).

Text: Acts 13. Lesson setting.

I. THE CALL AND SETTING APART. [SETTING APART FOR SPECIAL CALLINGS.]

1. Prophets and teachers at Antioch. (a) Simeon—nothing known of him. (b) Lucius of Cyrene. (See Romans 16: 21.) (c) Manaen—Foster-brother of Herod the Tetrarch.
2. The divine message.
3. The "setting apart."

II. ON THE ISLAND OF CYPRUS.

1. At Salamis. (a) The three missionaries. (b) The preaching.
2. At Paphos, the governor's home. (a) Invitation of the deputy. (1.) How prompted. (b) Elymas, the Sorcerer. (1) His opposition. (a) Reason for it. (2) Paul's rebuke.

III. THE JOURNEY CONTINUED.

1. At Perga. (a) John (Mark) leaves them.
2. Arrival at Antioch.

IV. THE PREACHING AT ANTIOCH.

1. On the first Sabbath. (a) Effect.
2. One week later. (a) The crowd. (b) The sermon. (c) The Jews incensed. (d) The Apostles expelled.

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